

## Session 3 Notes

### Second Tetrad

5. Pīti-paṭisaṃvedī assasissāmī'ti sikkhati  
Pīti-paṭisaṃvedī passasissāmī'ti sikkhati  
*He trains thus: 'I shall breathe in sensitive to joy'.*  
*He trains thus: 'I shall breathe out sensitive to joy'.*
6. Sukha-paṭisaṃvedī assasissāmī'ti sikkhati  
Sukha-paṭisaṃvedī passasissāmī'ti sikkhati  
*He trains thus: 'I shall breathe in sensitive to ease'.*  
*He trains thus: 'I shall breathe out sensitive to ease'.*
7. Citta-saṅkhāra-paṭisaṃvedī assasissāmī'ti sikkhati  
Citta-saṅkhāra-paṭisaṃvedī passasissāmī'ti sikkhati  
*He trains thus: 'I shall breathe in sensitive to mental formations'.*  
*He trains thus: 'I shall breathe out sensitive to mental formations'.*
8. Passambhayaṃ citta-saṅkhāraṃ assasissāmī'ti sikkhati  
Passambhayaṃ citta-saṅkhāraṃ passasissāmī'ti sikkhati  
*He trains thus: 'I shall breathe in calming the mental formations'.*  
*He trains thus: 'I shall breathe out calming the mental formations'.*

## Different Translations for Pīti and Sukha

<b>Pīti</b>	<b>Sukha</b>	<b>From</b>
Joy	Happiness	Anālayo
Joy	Bliss	Thich Nhat Hanh
Rapture	Pleasure	Thanissaro
Rapture	Happiness	Buddhadāsa, Larry Rosenberg
Zest		
Bliss	Contentment	
Happiness	Ease	

## The Resting Places (abodes) in Ānāpānasati

Development of wisdom, true knowledge and deliverance						
		16. Contemplating Letting go	15. Contemplating cessation			
				14. Contemplating dispassion	13. Contemplating impermanence	
					Choiceless awareness. With a mind that has been gladdened and calmed, observing when the mind is free or fettered	
			11. Steadying the mind	12. Liberating the mind		
	9. Sensitive to mind	10. Gladdening the mind				
A calm abiding, with joy and ease. The beginning of vipassana, noticing thoughts, releasing thoughts and returning to the pleasant breath						
		8. Calming the mental formations	7. Sensitive to mental formations			
				6. Sensitive to Sukha	5. Sensitive to Pīti	
					A calm and relaxed body with a secluded mind, secluded from gross levels of hindrances	
			3. Sensitive to the whole body	4. Calming the body formations		
	1. Knowing a long breath	2. Knowing a short breath				

Using Directed thought (vitakka) to create seclusion without counting

The first two steps of the Sutta imply measuring or estimating the length of the breath. The sutta is not detailed enough to explain *how* to know the long and short breath. Different commentaries have suggested using counting or estimating. However, the kind of close attention to the breath that the measuring process entails may not work for everyone, in the same way that the breath may not be the ideal object of attention for everyone.

This doesn't mean that all hope is lost. The breath can be marked by words and phrases rather than numbers. Here are a few examples:

The point is to occupy the mind to begin to create seclusion and single-minded-purpose

In Breath	Out Breath	Notes
Breathing in, sensitive to the whole body	Breathing out, calming the whole body	Use phrases from the sutta
Bud	Dho	Traditional Thai
Breathing in I am aware of my body	Breathing out I smile to my body	Thich Nhat Hanh
Arriving, Arriving, Arriving,	Home,Home,Home	Thich Nhat Hanh
Om Mani	Padme Hum	Tibetan - "The unconditioned is the jewel in the heart of the lotus"
May I be free from anxiety	May I be at ease	Loving-Kindness Phrase